ME'RAJ

THE NIGHT ASCENSION

ACCORDING TO THE NARRATION OF
MULLAH MUHAMMAD FAIDH AL-KASHANI

TRANSLATED BY SALEEM BHIMJI

سبحان الذي اسرى بعبده ليلا
من المسجد الحرام إلى المسجد الاقصا
الذي باركنا حوله لنريه من آياتنا
إنه هو السميع البصير

"Glorified is He who carried His servant (Muhammad) on a Night Journey from Masjid al-Haram to Masjid al-Aqsa, the place whose area We have blessed so that We may show him some of Our Signs. Verily He is the All-Hearing, All-Seeing."

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MEʿRĀJ

THE NIGHT ASCENSION

سُبْحَانَ ٱلَّذِي أَسْرىٰ بِعَبْدِهِ لَيْلاً مِّنَ ٱلْمَسْجِدِ
ٱلْحَرَامِ إِلىٰ ٱلْمَسْجِدِ الأَقْصىٰ ٱلَّذِي بَارَكْنَا حَوْلَهُ
لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١﴾

"Glorified be He who carried His servant from Masjid al-Ḥarām to Masjid al-Aqṣā, the precincts of which We have blessed so that We may show him of Our Signs. Verily He is the All-Hearing, the All-Seeing." (Holy Qur'ān, Sūrah al-Isrā' (17), Verse 1)

As Compiled by
Mullāh Muḥammad Faīdh al-Kāshānī

Translated by
Saleem Bhimji

بسم الله الرحمن الرحيم

IN THE NAME OF ALLĀH, THE MOST GRACIOUS, THE MOST MERCIFUL

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Transliteration Table

The method of transliteration of Islāmic terminology from the Arabic language has been carried out according to the standard transliteration table mentioned below.

Symbol	Transliteration	Symbol	Transliteration
ء	'	ل	l
ا	a	م	m
ب	b	ن	n
ت	t	و	w
ث	th	ي	y
ج	j	ة	ah
ح	ḥ	Long Vowels	
خ	kh	ا	ā
د	d	ي	ī
ذ	dh	و	ū
ر	r		
ز	z	Short Vowels	
س	s	ـَ	a
ش	sh	ـِ	i
ص	ṣ	ـُ	u
ض	dh	Persian Characters	
ط	ṭ	پ	p
ظ	ẓ	ژ	jh
ع	'	چ	ch
غ	gh	گ	g
ف	f		
ق	q		
ك	k		

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Preface

The Prophet of Islām ﷺ began his historical night journey, along with the trusted protector of the revelation, the *Angel Jibrā'īl* from the house of Umm al-Hānī, the daughter of his uncle and sister of Amīr al-Mo'minīn 'Alī ﷺ, in the blessed city of Makkah. With the aide of his steed *al-Burāq*, he traveled to *Baīt al-Muqaddas*, which (at that time) was located in the country of Jordan and is also known as Masjid al-Aqṣā (the Furthest Masjid). He disembarked at this place and in a very short period of time, visited various places inside the Masjid - including *Baīt al-Laḥam*, the birthplace of 'Isā al-Maṣiḥ ﷺ, in addition to the houses and other important places of the various Prophets. In some of these places, he even recited a two Rak'at Ṣalāt.

In the next stage (of his journey) he traveled from this spot to the heavens, where he was witness to the celestial bodies and the entire universe. He spoke with the spirits of the (previous) Prophets and the Angels; he saw from very close both Paradise and Hell; and the various stages and levels of the people of Paradise and those in Hell. It was these unknowns of the creation, the secrets of the origin of the Universe, the expanse of the world of creation, and the unlimited power of Allāh the Highest, that he was given complete knowledge of.

Subsequently, he continued on with his journey until he reached to the region known as *Sidratul' Muntahā*, a place that was covered in grandeur and magnificence. It was from this same path that he traversed that he returned, and upon coming back, once again visited to *Baīt al-Muqaddas*, proceeded on to *Makkah* and then to his home. On the return trip, he came across a trade caravan from the tribe of

the Quraīsh who during their journey had lost one of their camels which they were searching for. The Prophet drank from the water that the people of the caravan had with them and by the rising of the morning sun, reached back to the house of Umm al-Hānī.

Upon his return, the Prophet told Umm al-Hānī of the secrets (that he saw) and that evening, in a gathering of the people of the Quraīsh, lifted all the curtains of the secrets of the Me'rāj and his journey and opened their minds to this event. The word of his travels spread from mouth to mouth amongst all the groups, and now more than ever, the Quraīsh were upset (with him).

The Quraīsh, as was their old-time habit, belied the Prophet and in the gathering, a man stood up and asked if there was anyone in Makkah who has seen Baīt al-Muqaddas so that he could ask the Prophet ﷺ in regards to the physical building. Not only did the Prophet ﷺ describe the physical particularities of Baīt al-Muqaddas, rather, he even informed them of the event that took place between Makkah and Baīt al-Muqaddas - and it was not long after that the travelers (of that caravan) reported the exact events (as had occurred).

QUR'ĀNIC ROOTS OF THE ME'RĀJ

The Heavenly Journey of the Prophet of Islam ﷺ has been straight-forwardly explained in two Sūrahs of the Qur'ān. In other Sūrahs as well, we see allusions to this journey.

In the Sūrah al-Isrā (Sūrah 17 - also known as Banī Isrā'īl), it is mentioned:

سُبْحَانَ ٱلَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلاً مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ الأَقْصَى ٱلَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١﴾

"Glorified be He who carried His servant at night from Masjid al-Ḥarām to Masjid al-Aqṣā, the precincts of which We have blessed so that We may show him of Our Signs. Verily He is the All-Hearing, the All-Seeing."[1]

From this verse, we come to the conclusion that the Prophet of Islam ﷺ traveled with his physical body through the worlds of Ascension. Further, by the greatness of the Hidden Power, he was able to complete this journey in a very short span of time.

Allāh ﷻ starts His speech with the phrase (سبحان) which denotes the fact that Allāh ﷻ is free from all deficiencies - but He does not stop here. Rather, He makes the ascension the reason for His greatness by saying 'made to travel' (أسرى), so that others do not

[1] Sūrah al-Isrā' (17), Verse 1

imagine that the means of this journey was through causes of the natural world and with normal, ordinary means of transportation. This would have made his journey something that could have been denied. Rather, this journey was accomplished by relying upon the power of Allāh ﷻ and His specific and special blessings.

Although this verse states that the start of the journey was from *Masjid al-Ḥarām* and ended at *Masjid al-Aqṣā*, this does not contradict the fact that the Prophet, in addition to this trip, also had other trips towards the higher world, since another part of the journey of Ascension of the Prophet ﷺ is explained in verses of Sūrah al-Najm.

Another important part of this verse is that the journey of the Prophet ﷺ was both bodily and spiritually, not just a spiritual pilgrimage, and this is confirmed by the word (بعبده) meaning His servant which is used to mean both the body and the spirit. Had it not been so, He would have said (بروحه) meaning his (Muḥammad's) soul only. In Sūrah al-Najm, the event of the Me'rāj is explained in more detail.

From the time the Prophet Muhammad ﷺ told the Quraīsh, 'I saw the angel of revelation (when he received the first revelation) in his original and pure state', all the Quraīsh rose up to mock him.

The Qur'ān, in response to the thoughts of the ignorant people replies:

أَفَتُمَارُونَهُ عَلَى مَا يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ الْمُنتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾ إِذْ يَغْشَى السِّدْرَةَ

مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ ءَايَـٰتِ رَبِّهِ ٱلْكُبْرَىٰ ﴿١٨﴾

"Will you then argue with him about what he saw? He certainly saw him (Jibrā'īl) during his other ascent to the Lote-tree (in the seven heavens) near which is Paradise. When the tree was covered with a covering, (Muḥammad's) eyes did not deceive him, nor did they lead him to falsehood. He certainly saw the greatest (signs) of the existence of his Lord."[2]

[2] Sūrah al-Najm, Verses 12 to 18

THE HISTORY BEHIND THE HEAVENLY JOURNEY

The date of the Me'rāj of the Prophet of Islam ﷺ has been recorded by two major Muslim historians, *Ibn Isḥāq* and *Ibn Hishām,* as being in the 10th year of *Bi'thah* (appointment to Prophethood). The great Muslim historian, *Baihaqī* has recorded this event as occurring in the 12th year of Bi'thah. Others have mentioned it as occurring in the beginning of the Bi'thah, and some mentioned it as being between these two dates.

Sometimes, to rationalize between these different views, it is has been said that the Prophet of Islam went on the Me'rāj more than once. However, it should be mentioned that that Me'rāj in which the daily Ṣalāt was made incumbent, without doubt, occurred before the death of Abū Tālib ﷺ, who passed away in the 10th year of Bi'thah. Unmistakably, from the āḥādīth and books of history, it is mentioned that on the night of Me'rāj, Allāh ﷻ gave the order of the five daily Ṣalāt as being mandatory upon the Islamic Nation.

THE PHYSICAL ASCENSION

It has been an on-going discussion and debate for hundreds of years concerning the method of travel of the Holy Prophet during the Me'rāj. Many things have been said regarding this journey and its being physical or only spiritual even though from the Qur'ān and the aḥādīth there is no doubt that it was a physical ascension.

However, one problem from the point of view of science prevented some people in believing the reality and thus, the Me'rāj of the Prophet of Islam ﷺ was recorded as being simply spiritual. Another group went a step further and believed that this complete event was simply a dream and that the Prophet experienced the Me'rāj during his sleep!

However, the response of the Quraīsh, after hearing about the Me'rāj of the Prophet ﷺ, clearly shows that the journey through the different worlds was not something that was seen in a dream because then it would have had no meaning and if the Quraīsh could have just called the dream of the Prophet a lie and they would not have created all the commotion (that they did).

Others have said that the Me'rāj of the Prophet ﷺ was nothing more than spiritual in meaning and it was because his deep contemplation and thought for the creations of Allāh ﷻ, the witnessing of the greatness and beauty of His creations, and his being entirely submerged in the thought and remembrance of the Truth, and thus, the physical restrictions and spiritual closeness (that the Prophet encountered) are beyond explanation.

However, this type of spiritual ascension and closeness is something that anyone with a clear conscience and pure heart can attain. Nevertheless, the Qur'ān relates that this distinct ascension of the Prophet is one of the peculiarities of the Noble Prophet ﷺ and this trip which he was taken through was something extra-ordinary, since many a nights did the Prophet of Islām ﷺ experience a state of spiritual ascension and closeness (to his Creator), whereas this physical Ascension was one that took place on a particular night.

It must be mentioned that the Greek hypothesis which was put forth by Bartholomew, who for close to two thousand years was well recognized in the scientific circles of the east and west, also fell into error. He was of the belief that all physical entities that exist in this world are of two divisions: elemental and celestial. By elemental he meant the four known elements which are: *water, ground, wind and fire.* The first sphere that comes to our attention is the sphere of the ground, which is the center of the universe. After that, it is the sphere of water, followed by that of the wind, and the fourth, is that of the fire. Each of these four spheres are related to the other. It is from here that the spheres come to an end and the celestial bodies start.

The meaning of the celestial bodies are the nine celestial planes, which just like the various skins of an onion, are related to one another but do not have the ability of tearing nor becoming united (as one). There is not a single creature which by its own leave is able to traverse within these boundaries, since this would call for the separation of the levels of the celestial bodies.

Since the physical Me'rāj involved travelling upwards from this world, and passing through the four levels of the elemental world and then piercing through the celestial boundaries - one after the other until all four had been split, and since this act was not correct according to the scientific beliefs of the Greeks, thus the physical Me'rāj too was not possible (according to the theory of Bartholomew).

In reality, this theory held weight for that time period in which the hypothesis of Bartholomew had strength and a following. Fortunately, his ideas which were completely baseless, have been made apparent today and have lost all of their value.

The same goes for the scientists who study Natural Science and try to find a tangible reason for everything that happens and for every event that occurs and who look for a natural or scientific consequence – their ideas too have lost their value. Similarly, those people who accepted the hypothesis of Bartholomew were at the forefront of denying the Me'rāj of the Prophet ﷺ and thought that the heavenly journey went against the scientific and natural laws of today – natural laws such as: the law of gravity of the earth; its speed of travel of 25,000 miles per hour; the weightlessness of an object that is outside of the airspace of earth; the fact that it is not possible to breathe the air that is outside our atmosphere; the various cosmic rays; meteorites and air pressure; and the speed of light that goes at the speed of approximately 300,000 kilometers a second; and other such examples.

Fortunately however, it must be known that through scientific research and investigation, the space scientists of the East and the

West, by launching the very first rocket in the year 1957, named *Sputnik,* were able to demonstrate to mankind with ease, that they could overcome such problems as the gravitational pull, cosmic rays, problems with breathing in space, and others, through various technologically designed and built equipment and instruments.

Even today, the space science research is ever increasing and the scientists and researchers are confident that in a matter of time, they will be able to place life on one of the planets in our solar-system; just as today, they have opened up the exploration to the moon and the planet Mars.

These scientific progresses and advancements in technology and industry are a clear proof that such a celestial travel (that of the Prophet of Islām on the night of Me'rāj) is possible and can not be classified as something that was impossible.

That which is certain and in which there can be no doubt is the fact that everything mankind can do today through various human-created ways and means, the Prophets were able to perform by the grace of Allāh ﷻ and without the apparent and external means.

Therefore, we see that the Prophet of Islām ﷺ by the will of Allāh ﷻ was taken on the Me'rāj, and all that exists in it belongs to Him and He is the designer and fashioner of this amazing and perfectly arranged system. It is He who has given the earth its' gravitational pull, has given the sun its cosmic rays, and it is He who has given the air its various levels; and anytime He wants to, He is able to take all of these back and put a halt to them all. Also, it must be known that in reference to miracles, natural events and the power of mankind, all of these are independent issues and never can the infinite power of Allāh ﷻ be compared to the limited power and ability of mankind.

Bringing alive those who are dead, converting a staff into a snake, splitting the moon, keeping alive the Prophet Yūnus in the belly of a whale in the depths of the ocean, and many other miracles such as these which have been mentioned in other heavenly books, confirm the fact that no uncertainty can be placed on the Me'rāj of the Prophet.

Thus, all of the natural occurrences and all the external obstacles were demolished and conquered by the intention of the Maintainer of the Universe. His will and intention are not only limited to issues that are impossible – rather, any time that He wishes to perform any action, He is able to – whether mankind has the ability to perform it or not.

Further, that person, who in recognizing Allāh ﷻ has reached to that level of true cognizance of his Creator and the attributes and characteristics which are exclusive to Him, and who recognizes Allāh as the One who is Eternal, Ever-Lasting and the All-Powerful Creator whose power and intention is above all things, will much more quickly accept (these facts and occurences). Other people (who have not reached to that level of cognizance of their Creator), through a little bit of study and research and with a deep and precise understanding along with the correct outlook on the world too will accept and acknowledge the truth.

The treatise of the Me'rāj according to the narration of Faiḍh al-Kāshānī, which is in your hands is a collection of narrations taken from the speech of Imām Ja'far as-Ṣādiq (peace be upon him) as compiled by the late Muḥaddith and great Philosopher and Thinker Faiḍh al-Kāshānī as taken from his well known book, "*Nawādir al-*

Akhbār,[3]" which is a collection of āḥādīth on the topic of Usūl ad-Dīn.

It goes without saying that the complete collection of aḥādīth in regards to the Me'rāj can be read in *Biḥār al-Anwār from 'Allamāh Majlisī, volume 18, page 282; volume 26, page 86; volume 36, page 162 and 245; volume 39, page 158; volume 70, page 6; volume 76, page 146 and 184, and volume 93, page 93.*

Ḥawza 'Ilmiyyah of Qum
Mahdī Anṣārī Qummī
Spring 1376 (1997)

[3] The full title of this book is *Nawādir al-Akhbār fimā Yatal'aqu biusūl ad-Dīnī,* written by Faiḍh al-Kāshānī, research by Mahdī Anṣārī, printed by the Research Department of the Faculty of Humanities, Tehrān, 1376

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ بَارِئَ الْخَلاَئِقِ أَجْمَعِينَ وَ صَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا الإِمَامَ الْمُنْتَظَرَ الْمَهْدِي صَاحِبَ الزَّمَانِ عَلَيْهِ اَفْضَلَ التَّحِيَّةَ وَالسَّلاَمَ وَ اللَّعْنُ الدَائِمِ عَلَى أَعْدَائِهِمْ أَجْمَعِينَ إِلَى يَوْمِ الدِّينِ.

In the Name of Allāh, the Most Gracious, the Most Merciful
All praise belongs solely to Allāh, the Lord of all the Worlds, the Fashioner of all the Creations. And prayers of Allāh be upon our Master Muḥammad and his family - the Righteous and the Pure, especially al-Imām al-Muntaẓar al-Mahdī, Ṣāḥib az-Zamān, may the best greetings and salutations be upon him and may the perpetual curse be upon all of their enemies until the Day of Resurrection.

و بعد فقال الله تعالى في كتابه الكريم و مبرم خطابه العظيم:

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلاً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

And then, Allāh the Highest has said in His Noble book and His established great speech:

"Glorified be He who carried His servant from Masjid al-Ḥarām to Masjid al-Aqṣā, the precincts of which We have blessed, so that We may show him of Our Signs. Verily He is the All-Hearing, the All-Seeing."

One of the spiritual and soul inspiring events that took place during the lifetime of our distinguished Prophet Muḥammad ﷺ was the Me'rāj. This incident is considered as one of the indisputable events of history and is a part of our religious belief. Every Muslim, in accordance with the clear verses of the Qur'ān, in addition, to the reliable chains of history, believe in the Me'rāj.

In the Shī'a teachings, the belief in the Me'rāj is a part of the principal beliefs such that is has been narrated from Imām Ja'far ibn Muḥammad al-Ṣādiq and from Imām 'Alī ibn Mūsā al-Riḍā ﷺ that:

مَنْ اَنْكَرَ ثَلاثَةَ أَشْيآءِ فَلَيْسَ مِنْ شِيعَتِنَا – اَلْمِعْرَاجُ – اَلْمَسْئَلَةُ فِـــي الْقَبْرِ وَالشَّفَاعَةِ.

"One who denies (any of these) three things is not among our Shī'a (followers): the Me'rāj, the questioning in the grave and ash-Shafā'ah (intercession)."

The book that you have in your hands deals with the event of Me'rāj of the Final Prophet ﷺ - that this base servant, after research from various books, aḥādīth and reliable events of history has compiled in the form of a booklet.

My purpose for (compiling) this was to keep it condensed, since up until now, the Me'rāj of that great man (Muḥammad) has not

been presented in a summarized and beneficial manner. It is hoped that the dear readers will forgive the mistakes and slips of the pen.

وَ عَلَى اللهِ الإِتِّكَالُ وَ هُوَ حَسْبِي وَنِعْمَ الْوَكِيلُ نَعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ.

Muḥammad Faidh al-Kāshānī

الإسرى و المعراج

THE LOCATION OF ASCENT

Among the writers of history and the elucidators of the Holy Qur'ān there is a dispute in regards to the place of commencement of the Me'rāj of the Noble Prophet ﷺ. Did it start from the house of Umm Hānī (the sister of Amīr al-Mo'minīn 'Alī ibn Abī Ṭalib) or from Masjid al-Ḥarām - since the complete city of Makkah was called and referred to as Masjid al-Ḥarām? From the apparent reading of the verse, it began from Masjid al-Ḥarām. Thus, the Me'rāj journey of the Prophet of Allāh ﷺ was from Masjid al-Ḥarām to Masjid al-Aqṣā - the Baīt al-Muqaddas.

سُبْحَانَ الَّذِي أَسْرىٰ...

This trip - meaning the Me'rāj of the Noble Prophet ﷺ - took place at night and the meaning of Masjid al-Aqṣā (the Furthest Masjid) is the same as the Baīt al-Muqaddas.

Allāh ﷻ in the Noble Qur'ān says:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَٱلنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنطِقُ
عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ

﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّىٰ
﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ
﴿١٠﴾ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾
وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ الْمُنتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ
الْمَأْوَىٰ ﴿١٥﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ الْبَصَرُ
وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾

In the Name of Allah, the Most Gracious, the Most Merciful

"By the declining star. Your companion is not in error nor has he gone astray. He does not speak out of his own desire. It is a revelations which has been revealed to him and taught to him by the Great Mighty One, the Strong One who appeared on the uppermost horizon. He then came nearer and nearer, until he was as close to Him as the distance of two bows, or even less. He revealed to Allāh's servant whatever He wanted. His (Muḥammad's) heart did not lie to him about what his eyes had seen. Will you then argue with him about what he saw? He certainly saw Him during his other ascent to the Lote-tree near which is Paradise. When the tree was covered with a covering, (Muḥammad's) eyes did not deceive him, nor did they lead him to falsehood. He certainly saw the greatest (signs) of the existence of his Lord."[4]

[4] Sūrah al-Najm (53), Verses 1-18

METHOD OF ME'RĀJ

Some people say: the Me'rāj of the Prophet ﷺ took place during his sleep, while others say that the Me'rāj was simply spiritual. However, since the Noble Prophet ﷺ had mentioned that: *"During the Me'rāj, I met with the various Prophets; I saw the Angels; Heaven and Hell were shown to me; I was brought to the Arsh and reached to Sidratul Muntahā. I also met people in Heaven who were being showered with the blessings of Allāh and also I saw people in Hell who were being punished by the harshest types of punishment; I was also informed as to why they were in such a state,"* - thus, it is not possible that the Prophet ﷺ went to the Me'rāj in the physical body made of clay (as it is not possible for the physical body to travel through these various stages).

It has been narrated from 'Alī ibn Ibrāhīm al-Qummī that Imām Ja'far ibn Muḥammad al-Ṣādiq ؑ had said:

"Jibrā'īl, Mīkā'īl and Israfīl brought Burāq[5] to the Prophet ﷺ. One of these (three) held the reigns of Burāq, while the other one held on the saddle and the third one held on to the clothing of the Prophet while he was ascending it. When the Prophet mounted onto the Burāq, its entire body started to tremble. Jibrā'īl pointed with his hand towards Burāq and told him, 'O' Burāq! Keep calm! Before the Noble Prophet ﷺ - no other Prophet has ever ridden you and after him too no one like him will ever ride upon you again."

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[5] Burāq: the name of the ride that the Prophet (ṣ) was on during his Me'rāj. Historians state that the body of it was similar to that of a horse while the head resembled that of a human being.

Burāq became tranquil and took the Prophet towards the heavens. Jibrā'īl accompanied the Prophet and pointed out the signs of Allāh in the heavens and the earth."

The Prophet of Islam ﷺ stated that: "We were continuing when I heard someone call me by name. I did not pay any attention to it and continued on our course. Another time, I heard someone else call me by name. Again I did not pay any attention to it. Then, I saw a woman whose hands were uncovered and all the beauties of the world were on her. She said, 'O' Muḥammad! Wait, I have something to say to you.' However, I paid no attention to her either. After this, I heard another sound, which really scared me. That sound too, I ignored."

"After some time, Jibrā'īl stopped and said to me, 'Perform the Ṣalāt.' I dismounted from Burāq and performed my Ṣalāt. Jibrā'īl said to me, 'Do you know where you just prayed?' I replied to him in the negative. He said, 'In Ṭayyibah (Madinah), that place where your travellers will go.' After this, I got back onto Burāq and we continued on our journey."

"Once again, Jibrā'īl stopped us and said, 'Perform the Ṣalāt.' I once again dismounted Burāq, and performed my Ṣalāt there. He asked me, 'Do you know where you just prayed? It is the Mountain of Sainā - the place where Prophet Mūsā spoke to Allāh (SWT).'

"Once again, I ascended Burāq and continued on my way until Allāh would decree something else. Shortly afterwards, Jibrā'īl said, 'Get down and recite a Ṣalāt.' Then again he questioned, 'Do you know where you just prayed?' I replied in the negative, to which he answered, 'In Baīt al-Laḥam - the place which is near to

Baīt al-Muqaddas - and this is the place where Prophet 'Isā ﷺ was born.'

We reached Baīt al-Muqaddas and I proceeded to tie the reins of Burāq to the same ring that the great Prophets (before me) used to tie their animal to. After this I entered the Masjid and it was here that I met Ibrāhīm, Mūsā, 'Isā and the rest of the Prophets ﷺ. They all gathered around me and we proceeded to get ready for Ṣalāt. I had no doubt that the Ṣalāt would be lead by Jibrā'īl, however when the lines for the Ṣalāt were being formed, Jibrā'īl placed his hand on my shoulder and pushed me forward.

Jibrā'īl also took part in the Ṣalāt behind me along with the various Prophets; however, this did not cause any pride or vanity in me. Following this, the custodian of the Masjid brought three vessels in front of me. In the first vessel was milk, in the second was water, and in the third one was wine. All of a sudden I heard someone say: 'If he takes the vessel of water, he will perish, and his nation too will perish. If he takes the vessel of wine, he and his nation will all be lead astray. However, if he drinks the milk, then he has been guided and his nation too will be guided.' I proceeded to take the vessel containing the milk and drank from it. Jibrā'īl said, 'Know that you have been guided and your nation too has been guided.'"

Then I was asked, 'What did you see while you were on your journey?' I replied, 'From my right side, I heard someone call out to me.' Jibrā'īl asked, 'Did you reply him?' I said, 'No, I did not reply.' Jibrā'īl told me, 'That person who called you was a Jew.

Had you answered his call, then after you pass away, your nation would have changed to the religion of the Jews.'

Jibrā'īl then asked, 'What else did you see?' I replied, 'I then looked to my left and someone called me from that direction too.' Jibrā'īl asked, 'Did you reply to that call?' I replied, 'No, I did not pay any attention to him either.' Jibrā'īl replied, 'He was one who was inviting people to the religion of Christianity. Had you paid any attention to him and replied to him, then after your death your nation would change their religion to Christianity.'

Jibrā'īl then asked, 'Who welcomed you?' I replied, 'I saw a woman whose arms were open (with no clothing on them), and upon them were various beauties of the world. She said to me, 'O' Muḥammad! Come near me so that I may speak with you.' Jibrā'īl asked, 'Did you speak to her?' I replied, 'No, I did not speak with her.' Jibrā'īl then said, 'That woman was the physical manifestation of the world. If you would have answered or spoken to her, then your nation would have preferred this world over the next life.'

A STONE IN HELL

I said, "After that, I heard a sound that really frightened me. When I asked as to what it was, the reply came: 'That sound was from a rock which had been thrown into the fire of hell seventy years ago, that just now landed in its spot and just settled.'"

It has been said that from that time on, the Prophet was never seen to laugh as long as he was alive.

"We continued our trip upwards until we reached the upper atmosphere of the world. There, I saw an angel named Ismā'īl. He was the custodian of Khiṭfah which the Qur'ān explains as follows:

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾

"Some of them who covertly steal words from the heavens are pursued by a glistening flame." [6]

"Under the supervision of Ismā'īl was seventy thousand angels and under the supervision of each of these (seventy thousand) angels were another seventy thousand angels. He (Ismā'īl) asked Jibrā'īl, "Who is this person with you?" The answer was given that: "He is Muḥammad ﷺ who has been raised up with The Message."

"That Angel opened the door and we entered into the heavens. I greeted him and prayed for his forgiveness. He too greeted me and prayed for my mercy. He said, 'Welcome O' Brother and O' Great Prophet.' At that time a group of Angels greeted me. All of them

[6] Sūrah Ṣāffāt (37), Verse 10

were smiling and were cheerful; except for one of them who had a very hideous appearance (whose name is Khāzin), who was upset and crying. No sign of happiness could be seen on his face.

"We were all awed by this Angel. Jibrā'īl said, 'This Angel is the igniter of the fire of Hell. From the time that Allāh ﷻ appointed him as the one who would ignite the fire of hell up until now, he has never smiled. Every day, his anger on the enemies of Allāh ﷻ and those who commit sins increases. It is through this Angel that Allāh ﷻ will punish the sinners. If it was decreed that there should be a smile on his face, then because of you it would have been, but never has he smiled, nor will he ever - neither before you nor after you.' I greeted him and he replied my greeting and he gave me the glad tidings of paradise.

Khāzin asked, 'Do you give me permission to show (you) the fire of Hell?' Jibrā'īl replied, 'Yes, show the Prophet the fire of hell.' Khāzin lifted up the cover of the hellfire and opened the door. Flames from the fire shot up into the sky - flames that were boiling and continuously shooting up. I thought that soon the flames would come close to me. I said, 'Jibrā'īl, tell the Angel to cover up the fire.' He gave the command and the fire went back to its place and Khaẓin closed the doors of hell and fire."

PROPHET ĀDAM

"Jibrā'īl and I continued along. On the way, we met a strong, muscular man. I asked, 'Who is this person?' Jibrā'īl replied, 'He is your father, Prophet Ādam - Abū al-Bashar.' Prophet Ādam introduced his children to me and said, 'A pleasing aroma is coming from your pure body.' I read the following Sūrah to him:

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾
كِتَابٌ مَّرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ
﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ
النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾ خِتَامُهُ مِسْكٌ وَفِي
ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾ وَمِزَاجُهُ مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا
يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

"However, the records of the deeds of the virtuous ones will certainly be in Illiyin. Would that you knew what Illiyin is! It is a comprehensively written Book (of records). The ones nearest to God will bring it to public. The virtuous will live in bliss, reclining on couches, reviewing (the bounties given to them). You can trace on their faces the joy of their bliss. They will be given pure wine out of sealed containers which have the fragrance of musk. This is the kind of place for which one should really aspire. With the wine is a drink

from a spring (Tasnīm) - the nearest ones to God will drink from it."[7]

I greeted Prophet Ādam and prayed for his forgiveness. He too greeted me, then prayed for my forgiveness and said, 'Welcome O' Prophet and O' Righteous Offspring who has been designated at a good time.'

[7] Sūrah Muṭaffīn (83), Verse 18 - 28

ANGEL OF DEATH

"We continued on our way until we saw an Angel sitting down and in his hand was a tablet of light. That Angel looked at what was written on the tablet with sadness and gloom on his face and paid no attention to what was happening around him except when someone came close to him.

I asked Jibrā'īl, 'Who is this Angel?' Jibrā'īl said, 'This is the Angel of Death (*Malak ul-Mawt*), and he is busy taking the souls (of people).' I said, 'Take me closer to him.'

We went closer to him and Jibrā'īl introduced me to the Angel. I greeted him. He welcomed me, returned the greeting and sent salutations upon me. He said to me, 'O' Muḥammad give the glad tidings to your Ummah since I see good and moral works only from them.'

I thanked Allāh only because of this blessing and said to him that this was from the grace of my Lord. Jibrā'īl said, 'The Angel of Death is the most diligent Angel when it comes to carrying out his responsibility.' I asked him, 'Does 'Izrā'īl (another name for the Angel of Death) take the soul of anyone who has died or anyone who will die?' Jibrā'īl replied, 'Yes, it is so.'

I then asked the Angel of Death, 'Do you see where the people are?' He replied, 'Yes. I see then and (I also see) the entire universe which is in front of me.' The Angel of Death continued, 'Allāh has given me the permission to have complete awareness over all of them. They are to me just like a dirham (coin) in the hand of a person, such that any way he wants to hold the coin, he

can (so too, he has control and perception over all of Allāh's creations). There is not a single house which I do not visit five times per day. I say to the people of each house, "Do not cry over your deceased because I will continuously come and go from your house, until the time comes when not a single person will remain there.'"

"I asked Jibrā'īl, 'Is death enough for the one who is facing trials and tribulations?' He replied, 'After death, the trials are increased.'"

PEOPLE WHO EAT FORBIDDEN FOOD

We continued on our journey until we reached a group of people, in whose hands were dishes with both good and bad food in them. However, they were eating only from the bad meat.

I asked, 'Who are these people that are leaving the good food and are busy eating only the bad and putrid food?' Jibrā'īl replied, 'These are the people of your Ummah who used to eat forbidden (*ḥarām*) food.'

THE ANGEL WHO WAS SUPPLICATING

After this, I saw an Angel whose physique was very interesting. One half of the body of this Angel was fire, and the other half of it was ice. Even stranger than this was the fact that neither the heat of the fire made the ice turn to water nor did the coldness of the ice put out the flames. With a very quiet voice he said, "I praise the One who is sufficent (to praise) such that the heat of this fire does not melt the ice, nor does the cold of the ice put out the fire. O' Allāh! O' the One who has placed such a thing between the fire and ice! You (too) place agreement and love between the hearts' of Your servants!"

I asked Jibrā'īl concerning this Angel. He replied to me that "Allāh, the Glorious and Most High, has appointed him as the Angel who will offer advice to the believers on earth and is the guardian of the heavens and earth – from the time this Angel was created, he has been praying for the people on earth.

There are also two other angels in this heaven, one of them supplicates as such, 'O' Allāh! Whosoever gives a contribution or donation (in your way), have Mercy upon him. The other one says, 'O' Allāh, destroy he who is stingy and miserly!'"

BACKBITERS

Again, we continued on our way. During the journey, we approached a group of people whose lips were like the lips of a camel (large in size), and were being cut with scissors. The meat that had been cut was then forced into their mouths.

I asked, "Jibrā'īl, who are these people?" He replied, "These are the people who used to backbite and look for faults in their believing brothers."

I saw another group of people whose skulls were being crushed with rocks and whose brains were flowing out. I asked, "Who are these people?" He said, "These are people who would go to sleep without having prayed Ṣalāt al-'Ishā."

THOSE WHO TAKE THE WEALTH OF THE ORPHAN OR TAKE INTEREST

I saw a group of people in which fire was being poured into their mouths and it was coming out of their rear-ends.

I requested an explanation on who they are. Jibrā'īl replied, "These were people who took the property of the orphans unlawfully."

Then I saw another group of people whose stomachs were so large that they could not even get up.

I asked a question regarding these people and the answer I was given was that they were people who used to take interest, were deceived by the Devil and followed the ways of the People of Fira'ūn. Every morning and evening, fire is given to them. They say, "O' Allāh! When will the Day of Judgement take place so that we will have some respite from this life, which is taking away our strength?"

WOMEN WHO COMMITTED INDECENT ACTS

We came across a group of women during our journey who were being hung by their chest.

I asked Jibrā'īl, "Who are these women?" He replied, "These are women who lied and attributed children (that they had from someone else) to their husbands and therefore claimed that these children were their inheritors.'

The Prophet of Allāh ﷺ said, "The harshest punishment of Allāh is on that woman who attributes a child to a family who is not really from that family, simply to take control of her husband's wealth."

PRAISING OF THE ANGELS

We proceeded from those people and arrived to a group of Angels, who Allāh the Glorious and High - by His own desire had created - whose complete existence was spent in the glorification and remembrance of Allāh (SWT).

These Angels, in a high voice, were praising and thanking the One God and out of their love and fear for Him were crying.

I asked regarding them and Jibrā'īl told me, "Just as you can see, each Angel is standing beside another Angel yet they do not talk to one other. Their only task is to glorify and praise Allāh the High and Glorious – thus they do not even look up or down."

I greeted them to which they replied by moving their head without even looking at me. Jibrā'īl said to them, "This is Muḥammad, the seal of the Prophets and the Prophet of Mercy. He is the Leader and Master of all the Prophets. Why are you not speaking to him?" When they heard this, they greeted me, extended their respect to me and gave good tidings to me and to my Ummah."

PROPHET YAḤYĀ AND PROPHET 'ISĀ ﷺ

We continued up into the second heaven. I saw two people who resembled one another. I asked, "Jibrā'īl, who are these two people?'

He replied, "They are Yaḥyā and 'Isā, two Prophets and cousins of one another." I greeted them both and prayed to Allāh for this forgiveness. They both greeted me back and prayed for my forgiveness; and after welcoming me said: "Welcome O' Righteous and good brother of ours!" In that place, there were also Angels present who were prostrating with humbleness and humility. Allāh the Almighty had created them in various forms, and in various voices they were busy in praising and glorifying Allāh."

PROPHET YŪSUF ﷺ

We then went up into the third heaven. It was there that I saw a man who had more excellence and virtues than anyone else I had seen. He was a person who was glowing just like the moon on the 14th of a month.

I asked Jibrā'īl, "Who is he?" He replied, "This is your brother Yūsuf ﷺ." I greeted him and prayed for his forgiveness. He returned my greeting and prayed for my mercy and said, "Welcome O' my brother, O' Prophet with exemplary morals who has been sent down at a good and appropriate time." At this place, there were also Angels present who in all humility, were prostrating and busy in the remembrance of Allāh. I was introduced to them and just like the other Angels they too treated me with great respect.

PROPHET IDRĪS ﷺ

Following this, we continued up to the fourth heaven. There I saw a person and asked Jibrā'īl, "Who is he?" He replied: "This is Idrīs, the one whom Allāh the Great, brought up to a high station." I greeted him and prayed for his forgiveness; he too prayed for my forgiveness. In this heaven too there were Angels who like in the previous heavens gave me good tidings. I then saw another Angel who was leaning against a throne and had seventy thousand Angels under his command. In a loud voice, Jibrā'īl called out to him to stand - he obeyed and stood up and until the Day of Judgement, he will remain in that state."

PROPHET HĀRŪN عليه السلام

We reached the fifth heaven where I saw a tall man, and up until now, I had not seen someone like him. He had large eyes and was very old. His nation (Ummah) was surrounding him.

I asked Jibrā'īl, "Who is this man?" He said: "This is Hārūn - the son of 'Imrān - who had gained the approval of his nation. I greeted him as well and prayed to Allāh for his forgiveness. He too greeted me and prayed for my forgiveness. In this heaven as well there were Angels who in all humility and humbleness, were busy in the praise of Allāh (SWT)."

A VERY TALL MAN

We continued on towards the higher heaven. In the sixth heaven I saw a very tall man whose body was covered in hair, such that if he were to wear a shirt, the hair would come out of it.

The man said, "The Banī Isrā'īl say that I am the best of the children of Islām in the sight of Allāh ﷻ, however this man, the Noble Prophet of Islām ﷺ - is much better and beneficent in the sight of Allāh than I am."

I greeted him and prayed for his forgiveness; he replied to my greeting and prayed for my forgiveness. In this place as well, Angels in humility and humbleness were busy praising Allāh ﷻ, just as in the previous heavens.

COMMANDED TO PERFORM 'CUPPING'[8]

After this, we reached the seventh heaven. While here, whichever Angel we came into contact with said to me, "Perform 'cupping' and command your Ummah to do so as well."

[8] Cupping is a form of medical treatment that has been mentioned in various aḥādīth. For more information on Cupping, see books such as *Ṭibb an-Nabī, Ṭibb al-A'immāh. (Tr.)*

PROPHET IBRĀHĪM ﷺ

We then reached a man whose hair colour was a mix of black and white. I asked Jibrā'īl, "Who is this man sitting at the door of Baīt al-Ma'mūr, near Allāh?"[9] Jibrā'īl replied, "He is your father, Prophet Ibrāhīm, and your house is in this place as well as a group of people from your Ummah who have Taqwā." At that time, I read the following verse of the Qur'ān:

إِنَّ أَوْلَى ٱلنَّاسَ بِإِبْرَاهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَ هَذَا ٱلنَّبِيِّ و ٱلَّذِينَ آمَنُوا وَاللهُ وَلِيُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾

"Verily the best of people to Ibrāhim are those who follow him and (those who follow) the Prophet (Muḥammad) and those who believe and Allāh is a Guardian for the Believers."[10]

I greeted him, to which he replied and said, "Welcome O' Prophet and O' virtuous offspring, O' one who has been chosen in a good time.'

In this place too, Angels, in full humility and humbleness were present. They gave me and my Ummah the glad tidings of goodness.

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[9] Allāh (SWT) has no fixed place or station as he has no physical body to make Him limited to a certain place. Thus, the meaning of being 'near to Allāh' is more of spiritual or esoteric meaning.

[10] Sūrah Āale Imrān (3), Verse 68

RIVERS OF LIGHT AND DARKNESS

In the seventh heaven I saw rivers of light, such that the light that was coming from them made the eyes blind. Rivers of Darkness were also there that were covered over with ice and the sound of thunder crashing could be heard. I was busy looking at these rivers when Jibrā'īl said to me, "O' Muḥammad - be thankful to Allāh ﷻ for the graces and bounties that have been chosen for you."

I prayed, "O' Allāh by the truth of Your Power and Glory, keep my faith firm." Then I said to Jibrā'īl, "This is a beautiful and amazing scene." He replied, "This is just a portion of the creations of your Lord - the Creator who has created everything – some of which you have seen and some of which you have not even yet seen."

Jibrā'īl continued by saying, "Between Allāh ﷻ and His creations, there exists 90,000 layers of concealment and the closest of creations to Allāh ﷻ are Isrā'fīl and myself; and between Allāh ﷻ and us exist four veils: Light, Darkness, Cloud and Water."

AN AMAZING CREATION

The most amazing creation that I had witnessed on the Me'rāj was a being whose feet were on the seventh ground and whose body continued upwards, such that his head was above in the High Throne, under the command of Allāh ﷻ. There was also an Angel whose feet were on the seventh ground and whose body continued upwards until his head reached to the High Throne."

ANGELS WITH FEATHERS

We continued on our path until we reached to the end of the seventh heaven. It was there at the end of the heaven that we witnessed the Throne of Allāh ﷻ. Here I saw an Angel who was glorifying Allāh ﷻ such:

سُبْحَانَ رَبِّي حَيْثُ مَا كُنْتُ لاَ تَدْرِي اَيْنَ رَبُّكَ مِنَ ٱلْعَظِيمِ شَأْنُهُ

"Wherever I may be, glory is to my Lord. I do not know where your Lord is due to His great status."

This Angel had two wings such that if they were to spread open, it would cover the east to the west of the Universe. Every morning he would open up his wings, rest against something and cry out such:

سُبْحَانَ ٱللهِ ٱلْمَلِكِ ٱلْقُدُّوسِ. سُبْحَانَ ٱللهِ ٱلْكَبِيرُ ٱلْمُتَعَـــالِ. لاَ إِلَهَ الاَّ ٱللهُ ٱلْحَيُّ ٱلْقَيُّومِ.

"Glory be to Allāh, the King, the Holy. Glory be to Allāh, the Great, the Most High. There is no god except Allāh, the Living and Self-Subsisting."

Whenever the Angel would say this tasbīḥ, all the peacocks that are on the Earth would start to praise Allāh ﷻ and open their wings up in respect (of Allāh ﷻ).

Whenever this Angel in the heaven would become quiet, the peacocks on the Earth would become quiet. The Angel in the heaven had green hair and white wings - so white that no one has

ever seen anything that white before. Under its green hair, there are white wings which are very beautiful - the green which until now has never been seen before."

BAĪT AL-MA'MŪR

Along with Jibrā'īl, we entered into Baīt al-Ma'mūr. A group of my friends were with me all of whom were wearing new clothing. Others from amongst them were wearing old clothing, and when they tried to enter this area, they were prevented. Only those who were wearing new clothing were permitted to enter with me into Baīt al-Ma'mūr. In this place, I performed a two Rak'at Ṣalāt, and then left.

Two rivers passed by me - one was al-Kawthar and the other was the river of Mercy. I drank from the river of al-Kawthar and performed a Ghusl with the river of Mercy. I was then guided to enter into Paradise. In one area of Paradise, I saw my house and that of my wife. The ground and the dirt of Paradise had the smell of Musk and Amber. In the rivers of Paradise, I saw a servant of Allāh who was bathing. I asked her, "O' servant! Who are you for?" She replied to me, "I am (here) for Zaīd ibn Ḥārith." When I saw Zāid (after this event), I gave him the good tidings of this.

"The birds of Paradise were as the camels of Khurasān (in size). The pomegranates that were hanging on the trees were so large and glowing and incomparable to anything else. It was here that I saw a huge tree such that if a bird were to fly around it for seven hundred years, he would still not be able to go around the entire tree. In Paradise, there is not a single house in which one of the branches of this tree does not cover. I asked Jibrā'īl regarding this tree an he told me, "This is the tree of Ṭūbā about which, Allāh ﷻ has said in the Qur'ān:

طُوبَى لَهُمْ وَ حَسُنَ مَأَبٍ.

"...Ṭubā shall be theirs and a goodly return."[11]

Thus this tree of Ṭubā is in Paradise and all of the houses in there are under (the shade) of this tree.

I asked Jibrā'īl concerning all the wonderful things that we had witnessed including the rivers, and those things which frightened me, and he replied, "These are all various levels of veils which are placed between Allāh the High and His creations. If these curtains were not there, then the Throne of Allāh would have been visible however, it is not possible for any of His creations to see His Light (*Nūr*)."

[11] Sūrah al-Ra'd (13), Verse 29

AT SIDRATUL MUNTAHĀ

We reached to an area known as Sidratul Muntahā. We saw a place where there was a tree whose one leaf would be able to cover an entire nation. Then we went to that place known (in the Qur'ān) as: '...So he was the measure of two bows or closer still.'[12]

Allāh ﷻ called out:

آمَنَ ٱلرَّسُولُ بِمَا أُنْزِلَ إِلَيهِ مِنْ رَبِّهِ ﴿٢٨٥﴾

"The Prophet believes in that which His Lord has revealed unto him."[13]

On behalf of myself and my Ummah, I replied:

وَٱلْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللّهِ وَمَلآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ

"And the believers too, they all believe in Allāh and His Angels and His Books and His Messengers. We do not differentiate between any of His Messengers."

وَقَالُواْ سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ

"...And they say: We hear and we obey, Our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course."

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[12] Sūrah al-Najm (53), Verse 9

[13] Sūrah al-Baqarah (2), Verse 285

Allāh ﷻ then said:

لاَ يُكَلِّفُ ٱللَّهُ نَفْسًا إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ

"Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought"

Then I said:

رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا

"Our Lord! do not punish us if we forget or make a mistake!"

Allāh ﷻ replied :

لاَ أُو أَخِذْكَ

"I will not punish you."

Then I continued:

رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا

"Our Lord! do not lay on us a burden as Thou didst lay on those before us!"

Allāh ﷻ replied :

لاَ أَحْمَلَكَ

"I will not lay upon you a burden."

I once again said:

رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّـــا وَٱغْفِـــرْ لَنَـــا
وَٱرْحَمْنَآ أَنتَ مَوْلاَنَا فَانصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَافِرِينَ

"Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people."[14]

Allāh the Glorious and High said:

قَدْ اَعْطَيْتُكَ ذَالِكَ لَكَ وَ لأُمَّتِكَ.

"Verily I have bestowed this upon you and your nation."

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[14] This supplication that the Prophet prayed in the Me'rāj for his Ummah is also the last verse of Sūrah al-Baqarah. The nations before used to get severe punishments and were not given a chance to repent as mercifully as the followers of the Prophet Muḥammad are and this is due to the supplication of the Prophet for his Ummah during this holy journey. *(Tr.)*

DISCOURSE OF IMĀM JA'FAR AS-ṢĀDIQ ﷺ

Imām Ja'far as-Ṣādiq ﷺ has said, "Never has anyone more noble than the Prophet of Islām attained the honour of such closeness."

The Prophet of Islām ﷺ asked from Allāh ﷻ for his 'Ummah such: "O' Allāh! Whatever specialties you have given to your prophets, also bestow upon me." Allāh ﷻ replied, "I give you the following two supplications which are under My Throne:"

لاَ حَوْلَ وَلاَ قُوَّةَ اِلاَّ بِاللّٰهِ ـ لاَ مُنْجَا مِنْكَ اِلاَّ اِلَيكَ

"There is no power or strength save with Allāh – there is no saviour for you except from Him."

SUPPLICATION

During the Me'rāj, an Angel taught me the following supplication and instructed me to recite it during the Morning and the Evening:

اَللّٰهُمَّ إِنَّ ظُلْمِي أَصْبَحَ مُسْتَجِيراً بِعَفْـــوِكَ وَذَنْبِـــي مُسْـــتَجِيراً بِمَغْفِرَتِكَ وَذُلِّي مُسْتَجِيراً بِوَجْهِكَ ٱلْبَاقِي ٱلَّذِي لاَ يَفْنىٰ

"O' Allāh! Verily I appeal for relief from my oppression through Your pardon, and I appeal for relief from my sins through Your forgiveness, and I appeal for relief from my own insignificance through your Everlasting Countenance which will never cease to exist."

ADHĀN

Thereafter, I heard the sound of the Adhān. An Angel in the heavens was busying reciting this Adhān. And up until now, I had not heard the Adhān being called out from the heavens. When he said:

اَللهُ اَكْبَرُ اَللهُ اَكْبَرُ

Allāh is greater than any words that can describe Him.
Allāh is greater than any words that can describe Him.

Allāh ﷻ said, "My servant has spoken the truth. I am the Greatest."

The Angel then said:

اَشْهَدُ أَنْ لاَ اِلَهَ إِلاَّ اللهَ اَشْهَدُ أَنْ لاَ اِلَهَ إِلاَّ اللهَ

I bear witness that there is no creature worthy of worship except Allāh.
I bear witness that there is no creature worthy of worship except Allāh.

Allāh ﷻ said, "My servant has spoken the truth, other than Me there is no other god."

The call of:

اَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ اَشْهَدُ أَنَّ مُحَمَّداً رَّسُولُ اللهِ

I bear witness that Muḥammad is the Messenger of Allāh.

I bear witness that Muḥammad is the Messenger of Allāh.
was then heard.

Allāh ﷻ said, "My servant has spoken the truth. Muḥammad is My Servant and Prophet. I have appointed him as a Prophet."

The Muaḍḍhin then said:

حَيَّ عَلى الصَّلاَةِ حَيَّ عَلى الصَّلاَةِ

Hasten towards the Ṣalāt.
Hasten towards the Ṣalāt.

Allāh ﷻ said, "My servant has spoken the truth - he has invited others to worship Me. Whosoever comes towards the Ṣalāt with complete love and with full accountability, (the Ṣalāt) will be a kaffārah for his previous sins."

The Muaḍḍhin then said,

حَيَّ عَلى الْفَلاَحِ حَيَّ عَلى الْفَلاَحِ

Hasten towards salvation.
Hasten towards salvation.

Allāh ﷻ said, 'Ṣalāt is the means of success of my Servants. Ṣalāt is the key to success, salvation and truthfulness of My servants.'[15]

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[15] The Adhān as has been mentioned in this ḥadīth which is also found in various books including *Biḥār al-Anwār* is 'incomplete'

ṢALĀT

Here I led the Angels of Paradise in Ṣalāt just as in Baīt al-Muqaddas I led the previous Prophets in Ṣalāt. When I went into Sajdah, Allāh ﷻ called out, "I had made fifty Ṣalāt for each day incumbent upon the Prophets who came before you; and upon you and your Ummah, I make these incumbent too for these fifty Ṣalāt I have confirmed."

After the Ṣalāt, I continued on my back and while on the path, I met Prophet Ibrāhīm al-Khalīl. He did not ask me a single question.

Then I met Mūsā ibn 'Imrān. He asked me, "O' Muḥammad, what did you do?" I replied, "My Allāh told me that he had made fifty daily Ṣalāt obligatory on the Prophets before me, and upon me and my Ummah too, He has made this amount obligatory."

Prophet Mūsā said to me, "O' Muḥammad! Your Nation is the final and the weakest of all the Nations. Allāh's commands must be

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according to the aḥādīth from the Prophet and A'immah who have taught us how the Adhān must be performed and as has been detailed in the various books of Fiqh and Aḥkām by our 'Ulamā. Various copies of Biḥār al-Anwār were checked and all narrated the incident the same way. Thus, it is possible that the entire ḥadīth has not been narrated completely from the Prophet or because the books of aḥādīth of the Ahl al-Baīt have been constantly under attack and desecration in the past by tyrant governments, the entire ḥadīth may have been lost. (*Tr. – as answered by the office of the Grand Marja' Āyatullāh al-'Uẓmā Ḥājn Nāṣir Makārim Shīrāzī*)

followed, however your Nation does not have the ability to perform fifty daily Ṣalāt; thus, return to Allāh ﷻ and request Him to lighten the load on your Ummah."

I returned to Sidratul Muntahā and fell into prostration. I said, "O' Allāh! You have made fifty daily Ṣalāt obligatory on my Ummah and me. However, my Ummah and I do not have the ability to perform this much. From your Holy Presence, I request a reduction in this."

Allāh, Glorious and High - reduced the number of Ṣalāt by ten.

I returned back and informed Mūsā what happened. He replied, "Go back as they do not have the power to perform even this much."

I returned once again, and Allāh ﷻ reduced the number of Ṣalāt by ten. I was going back when Mūsā said, "Still they do not have the ability to perform even this."

I once again returned, fell into sajdah, and asked for a reduction in the Ṣalāt. Allāh ﷻ once more reduced the number by ten.

I returned to where Mūsā was and told him what happened. Again he said to me, "Go back since they will not be able to even handle this."

I once again returned, fell into sajdah and again asked Allāh ﷻ for a reduction in the Ṣalāt. I said, "O' Allāh, my Nation is weak and they will not have the ability to handle even this." Allāh ﷻ reduced the Ṣalāt by ten more. From a total of fifty Ṣalāt, only ten were made obligatory.

Again, I passed by Mūsā and he said, "Your Ummah does not have the ability to even handle ten Ṣalāt."

For the last time I returned and fell into sajdah. Allāh ﷻ reduced the Ṣalāt by five. I went to where Mūsā was and he said to me, "Your Ummah does not even have the ability to perform five daily Ṣalāt." I said to him, "I am embarrassed to go back to Allāh ﷻ again. I will just be patient in relation to these five Ṣalāt."

Then I heard a voice that said, "Since you have had patience, these five Ṣalāt will be counted as fifty Ṣalāt. Each Ṣalāt will be counted as ten Ṣalāt, and if one person from your Ummah performs a good act, then ten good acts will be written for him, but if he performs one bad act, then only that one bad act will be written in his record."

Imām Ja'far as-Ṣādiq ﷺ had said, "May Allāh ﷻ give Mūsā a great reward since because of him, the daily (obligatory) Ṣalāt were reduced to only five."

RETURNING FROM THE ME'RĀJ

In the book *'Amālī'* by Shaīkh as-Ṣadūq (may Allāh raise his rank), it has been narrated that Imām Ja'far as-Ṣādiq ﷺ had said, "When the Prophet ﷺ along with Jibrā'īl mounted onto Burāq - one of the horses of Paradise - to go on the Me'rāj, they first went to Baīt al-Muqaddas. The Meḥrāb (prayer Niche) of the previous Prophets was shown to the Holy Prophet, and he also performed Ṣalāt there.

After the Me'rāj, the Prophet once again returned to Baīt al-Muqaddas and there he met up with a Caravan from the tribe of Quraīsh. This group has lost one of their camels and was busy searching for it.

The Prophet ﷺ asked them for a glass of water, drank some of it and poured the rest of it on the ground. Finally, he returned to Makkah.

When the morning came, he told the Quraīsh: "In the night, Allāh ﷻ took me to Baīt al-Muqaddas and in that land, He showed me the after effects and the houses of the previous Prophets. On my return, I met up with a Caravan from the Quraīsh who had lost one of their camels; I requested a glass of water from them of which I drank some of it, and the rest I poured onto the ground."

Abū Jahl ﷺ, who was one of the staunch enemies of the Noble Prophet ﷺ, said: "Ask him (the Prophet) how many pillars, lights and Meḥrābs are in Baīt al-Muqaddas."

At that time, Jibrā'īl came to the Prophet and placed an image of Baīt al-Muqaddas in front of him, with which he was able to answer

all the questions posed to him. When the people of the Quraīsh heard this, they said, "Let us wait until the Caravan returns and we can ask them."

The Prophet replied to them, "The Caravan will return to Makkah around the time of sunrise and in front of the Caravan will be an exquisite looking camel."

Once the morning came, everyone was in anticipation for the Caravan to arrive. They said, "The sun is rising but the Caravan still has not arrived!" Just as this was said and the sun began to rise above the horizon, the Caravan appeared. At the head of the Caravan, the same beautiful looking camel that the Prophet had mentioned, could be seen.[16]

[16] Amālī Ṣadūq, Page 363, Section 69, Ḥadīth 1

THE VOICE OF 'ALĪ (عليه السلام) DURING THE ME'RĀJ

In the book *Kashf al-Ghummah*, it has been narrated from 'Abdullāh ibn 'Umar that: "I heard someone ask the Prophet of Allāh ﷺ, 'With what voice did Allāh, the Glorified and High, speak to you in on the night of the Me'raj?"

The Prophet replied, "My Lord spoke to me with the voice of 'Alī ibn Abī Ṭālib and said, 'O' Aḥmad! I am an Entity that is not like anything else. I can not be compared to anything else and I know all the secrets of your heart. With the exception of 'Alī ibn Abī Ṭālib, you have no other close friend. Thus, I speak to you with the voice of 'Alī ibn Abī Ṭālib so that your heart will be at ease."[17]

[17] Kashf al-Ghummah, Volume 1, Ḥadīth 106